

# THE PACIFIC CHURCHMAN

VOLUME LX

SAN FRANCISCO, JANUARY, 1925

NUMBER 6

## ✠ IN THIS ISSUE ✠

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### **A Memorial to Bishop Nichols**

*From "The Bishop's Page"*

Of all matters which come before us none will touch our hearts so deeply as the plans which we hope that the Standing Committee and the Cathedral Chapter will lay before us for a memorial to Bishop Nichols. Nothing we can do would adequately express what he was and is to us. His bodily presence is gone from us; but his spirit lives in our hearts. We want to make a worthy memorial, a memorial which in beauty and dignity, yes, in splendor, will perpetuate for the generations to come the beauty and dignity and splendor of his noble, Christian life. This will be for the consideration of us all—the men in Convention, the women in the House of Churchwomen and in the Auxiliary.

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### **Need of Dynamic Religion**

*The Rev. J. A. Schaad, in "Evangelism in the Church"*

The Church has indeed kept the faith—a vital service for humanity in an era of widespread doctrinal disintegration. But it has been the service of a safety deposit box rather than of a distributing agency. All the churches seem to have fallen victims somewhat of their environment. The commercial, social and political slogan of the day is to give the people what they want; whereas, the Church's commission from Christ is to give them what they need. The messages from the pulpit, however eloquent and elegant, seem to show lack of concern for two classes of people—the non-Christian in the world and the un-Christian in the Church. Too often sermons seem to partake more of the nature of a lullaby than a battle cry. They are sedative rather than spiritually stimulating.

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## The Pacific Churchman

Published monthly, at 330 Sansome street, San Francisco, by the Diocese of California and in the interests of the Church in the Province of the Pacific. Subscription price, \$1.50 a year in advance; single copies, 15 cents.

Editor—REV. BRITTON D. WEIGLE, 1215 Sacramento street, San Francisco. Telephone Franklin 2036.

Business Manager—FREDERICK H. AVERY, 330 Sansome street, San Francisco.

Board of Trustees—Very Rev. J. Wilmer Gresham, D. D.; Victor J. Robertson, President; Allen I. Kittle, Theo F. Dredge, F. R. Neville.

To Editors of General and Diocesan Church Papers: Kindly see that the address on your mailing list of The Pacific Churchman is 1215 Sacramento street, San Francisco.

To Publishers: Kindly send books for review to the office of the editor, 1215 Sacramento street, San Francisco.

All matter intended for the editor should be addressed: "The Pacific Churchman, 1215 Sacramento street, San Francisco." Business communications should be addressed: "The Pacific Churchman, 330 Sansome street, San Francisco." All subscriptions continued unless ordered discontinued. New subscriptions are acknowledged by sending paper. When change of address is desired, both old and new address must be given, including town, county and State.

### Christmas Radio Sermon by Dean Gresham

(Radiocast by Station KPO, San Francisco, December 25, 1924)

The first Christmas sermon that the world ever heard was radiocast from the skies nearly twenty centuries ago. And this is how it happened: A group of shepherds in a Judean field were listening-in as they watched their flocks by night. It was a silvery, mystical night. The stars were pouring down their radiance over all the land. There was not a trace of intercepting static, not a whisper of ethereal interference. But the shepherds did not realize this. Indeed, it was their initial experience of the heavenly radio. And besides, they were tremendously excited and not a little frightened over the strangeness of it all.

Suddenly, as they listened-in, they heard in clearest tones, as of an angel-speaker with a silver trumpet, these glorious words: "Fear not; for behold I bring you glad tidings of great joy which shall be to all people! For unto you is born this day in the city of David a Saviour which is Christ the Lord!" That angel was the official announcer of the Celestial City.

This experience of the shepherds was amazing beyond the power of words to describe. No wonder that they all held their spiritual hearing-sets close to their inner ears! No wonder that they eagerly tuned-in for the heavenly program to continue! And they were not disappointed, for scarcely had the announcement ceased to vibrate on the trembling aerial of that starlit field than something still more wonderful happened. The air was filled with a perfect tumult of sound from a station more powerful even than that of the Celestial City. It was radiocast from somewhere near the throne of God. And all the lesser stations of the universe stood-by while the shepherds listened-in. This is told us very clearly in the gospel story. For St. Luke, who was a man of the ancient science, has left us this record: "Suddenly there was with the Announcer a multitude of the heavenly host praising God, and saying 'Glory to God in the highest, and on earth peace among men of good-will.'"

And thus the celestial radio of that first Christmas morning has echoed down the Christian centuries!

Now forget the angelic messengers for a little while. Forget also the waiting shepherds to whose patient vigil the message came. Think rather of the wondrous message itself. And note that it is triune in its character. It is like the nature of God. There are three distinct strands running

through it. It is a message of love, a message of joy, a message of peace—these three great words lie close to its beating heart.

First, then, that mighty word "Love!" One by one the earliest friends of Jesus, as they relayed the glad tidings of the angels, came to their Master's position that love is the key of all life, human and divine. The key of love was turned in the lock of the being of God. And it fitted so perfectly that they went forth and told men that God was their Father—that they, as truly as the Lord Christ, are sons of God—that they, as truly as the Man of Galilee, might grow into His spiritual image. The problem of duty was unlocked with the same key. Love was found to be the fulfilling of every duty, small and great. Even the ancient mystery of death yielded to the magic key of love. Is it not true that the eye of faith, as it peers wistfully through that shadowy veil, beholds unbroken the sceptered sway of love?

This prime fact of love being true, what follows? The answer looks right into our face! We need not ask the theologian or the philosopher. The heart of the simplest child will tell us. It is this: the message of Christmas being a message of love, then joy must follow. For perfect love casts out the last vestige of tormenting fear! If God is indeed our Father, will He not keep us ever in His watchful care? And so it comes to pass, that the Christian life, supported and sustained by love, is a joyous life—divinely and unfailingly joyous. And it has a curious alchemy of its own. It gives "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

And last of all, in the hush of the silent night, came peace. But the blessing of peace radiocast by the heavenly host was limited to the men and women of good-will. Not upon the selfish world did the benediction fall. Not upon far-flung battle lines. Not upon cruelty and greed and falsehood and wrong and spiritual wickedness in high places! Only upon men and nations that would fight the good fight with self, that would keep high faith with humanity—upon those in whom God is well pleased—would the blessing of peace descend. Said a great soul long ago: "I do not ask for riches; I do not ask for ease; I do not ask for continual sunshine; I do not ask for freedom from pain and tears and tribulation. But one thing I do ask of God—one thing I crave. It is a peace in my soul so deep and strong that none of the storms that break over the surface of my life will be able to touch its eternal and untroubled calm."

That yearning is true for the world as well as for the individual. There is an old English carol with this familiar couplet:

"The world itself keeps Christmas Day  
And Christmas bells are ringing."

But this weary world will not keep Christmas Day until our war-drums throb no longer and our battle-flags are furled. And this, in turn, must await the enthronement of the Prince of Peace.—J. Wilmer Gresham.

### Sense and Sentiment

Some days ago I sat at the fireside of an old friend, and had a quiet talk with him about the deeper things of life.

This friend, who is also a neighbor, is a man of conspicuous ability, and of far-reaching influence in the world

(Continued on page 8)

## THE BISHOP'S PAGE

### THE CONVENTION

Next comes the Convention. It is our annual Diocesan Rally. It is the time when we take account of stock, when we wind up the machinery of the Diocese to keep it going another year. It is the time when we get together, a home-coming week for our big Diocesan family. It is a busy and a varied time for all who come. A glance at the program reveals that. The Convention itself, the House of Churchwomen, the Woman's Auxiliary, the conferences of various special groups, the dinners of laymen, of the House of Churchwomen and of the clergy, the great Diocesan Corporate Communion at the beginning of the week and the great Mass Meeting on Wednesday evening which this year will be a Memorial Service to our dear and noble Bishop who last June entered into his rest—these make a varied and stirring program.

This year the sessions of Convention will be especially important. I call attention to three matters. In legislation (not always a very popular part of the work but very necessary in any growing body) we are to have the report of the Commission on Representation appointed at the last Convention. It will, I understand, propose a considerable change in our present plan and should be carefully weighed and carefully debated. In financial matters we have to consider our responsibilities for the work of the Diocese and that of the National Council and the relation between the two. This past year we changed the ratio of our giving to 60-40. How has it worked? Can we adopt the plan which the Campaign Committee has proposed and raise the entire maintenance budget for both Diocese and General Church? Can we provide for an extension of our work? Can we have an Archdeacon? May we confidently look for a forward step in our missionary work or must we stand still and merely hope?

General Convention meets in October. The third important matter is the election of deputies. But this year we must do more than elect. We must give them some idea of how the Diocese feels concerning its responsibilities to the general work. Hitherto when General Convention has adopted the program for the Council the vote has been one of general approval but no Diocese has, I think, felt that the vote of its deputies pledged it to the payment of its quota. This year there is no doubt but that the question of the nature of the obligation of the Diocese will be thoroughly discussed. What are we prepared to do? What instructions shall we give our deputies?

There are many other matters of importance. I pick out these three with the hope that my words may start some thinking on them. But of all matters which come before us none will touch our hearts so deeply as the plans which we hope that the Standing Committee and the Cathedral Chapter will lay before us for a memorial to Bishop Nichols. Nothing we can do would adequately express what he was and is to us. His bodily presence is gone from us; but his spirit lives in our hearts. We want to make a worthy memorial, a memorial which in beauty and dignity, yes, in splendor, will perpetuate for the generations to come the beauty and dignity and splendor of his noble, Christian life. This will be for the consideration of us all—the men in Convention, the women in the House of Churchwomen and in the Auxiliary.

In view of all these matters can we not make a record attendance in both Houses?

Let me refer, finally, to two other Convention matters. The Convention meets primarily for business, the House of Churchwomen primarily for information and inspiration; but the woman can not overlook their business. They must

do it thoroughly and well. On the other hand, the men can not act wisely without a knowledge of the work and plans of the various Diocesan bodies. The Joint Session is of first importance to both Houses but I urge especially the delegates to Convention to recognize its importance and to be as careful in attendance as at the more strictly business sessions.

And last, but not least, we must remember that the Convention week fails woefully unless throughout all its activities there runs the spirit of a deep devotion. We are met on the Lord's business. Our immediate work all looks to the one purpose of extending His Kingdom among men. Let us pray that His Spirit may guide us and that we may all go back to our work with new inspiration, wider vision and deeper faith.

### THE CATHEDRAL

Every one among us expects the day to come when a stately and beautiful Cathedral will rise above the crypt and the quadrangle be completed by the buildings necessary to the work of the Cathedral and Diocese. It is in everyone's mind that some part of this great plan must be carried out now as a memorial to Bishop Nichols. The Chapter, the architect and a special committee are working on the plans and some announcement will be made at Convention. That body will then have the responsibility as representing the Diocese to launch such part of the project as it may deem wise. I ask your prayers for guidance for the Chapter and its helpers and for the Convention.

### ST. FRANCIS

Every Californian should know something of St. Francis. His name is inextricably bound up with our State and its life. San Francisco is named for him. It was his, the Franciscan Order, which first brought Christianity to our shores and began the work of establishing here a Christian civilization. Little of their work is left; but the old missions and many a Spanish name recall to us their heroic and devoted service. We can not understand our own history without knowing the Franciscans, nor understand them without knowing something of their great founder.

I have just been reading Chesterton's most delightful sketch of the great saint. It is very Chestertonian, full of paradox and brilliant mind play. Once in a while the writer seems to fill almost a larger place on its pages than the saint. But it is a striking picture of the times and an illuminating account of St. Francis' character and work. One catches the spirit of his overflowing joy in God's world. One realizes vividly his utter devotion to God and his utter love of God's children. One feels the power of his ideals and of his ringing call to his own age. But best of all one feels that he has a living message for our own age.

Our age seeks joy. We are passionately fond of seeking the good things of life. But it is the good *things* we are seeking. We are frankly materialistic. We look to the world to bring us joy. Even some of our religious cults fasten men's minds upon this world, upon prosperity and material gains. We are beset with the notion that we may escape sin and evil by ignoring them. And so we are full of perplexities and discontents and in the tangled world in which we live find our minds and hearts as tangled as our world. Then comes St. Francis with his message of the simplicity of the Christian life. He bids us love Christ with simple faith. He bids us find our joy within and not without. He bids us discover in daily simple service of others the supreme ambition of

(Continued on page 8)



## DIOCESE OF CALIFORNIA

### Appointments of the Bishop

#### JANUARY

- |                            |                        |
|----------------------------|------------------------|
| 4. St. John's, S. F.       |                        |
| 11. Grace Church, Martinez | Walnut Creek           |
| 18. St. Mary's, S. F.      | True Sunshine, Oakland |
| 25. Palo Alto              |                        |

#### FEBRUARY

- |                         |                       |
|-------------------------|-----------------------|
| 1. All Saints, S. F.    |                       |
| 8. Hayward              | Elmhurst              |
| 15. Salinas Valley      |                       |
| 22. Stanford University | St. Philip's, Oakland |

### Personals and Diocesan Notes

The Rev. H. I. Oberholtzer, who has been ill in St. Luke's Hospital, is convalescing rapidly.

Archdeacon Lee of Sacramento made a hurried call in the Diocese on January 5.

The Rev. J. P. McCullough, formerly of Berkeley, California, died in the East last November.

Bishop Parsons was the guest of honor at the Parish Dinner of Christ Church, Sausalito, on January 6.

The Rev. W. H. Hermitage extended New Year's greetings in person on a recent visit at the Diocesan House.

Miss Helen Powell, daughter of the Dean of the Divinity School, is rapidly recovering from an operation for appendicitis.

The spring term at the Church Divinity School opened on January 6. Dr. Powell's Bible Class reassembled after the Christmas recess on January 7.

The Rev. Hamilton Lee, oldest priest in point of service in the Diocese, assisted the Rev. Dr. Hodgkin at the morning service on the first Sunday of the new year.

Clinton N. Howard, the oldest son of the Rev. F. K. Howard, chaplain of the Seamen's Institute, recently won the Rhodes Scholarship for the State of Oregon.

Miss Rowena Beans, president of the Girls' Friendly Society in the Diocese, has come up from her home in Saratoga to be in San Francisco during the winter season.

Mr. and Mrs. C. Edward Holmes are back again in California after a journey of a year which took them around the world. Mrs. Holmes is a member of the Department of Education.

The Rev. L. C. Kelley has taken charge of St. Paul's Church, San Francisco. Mr. Kelley is exceptionally fitted for the special type of religious leadership which is required in such a community as that which surrounds St. Paul's Church and we extend to him our best wishes.

The Rev. W. A. Brewer, rector of St. Paul's Church, Burlingame, and Mrs. Brewer recently suffered severe but not dangerous injuries when their auto was hit and overturned by an auto stage. We are glad to report that they are both on the road to recovery.

The Rev. E. H. Molony has resigned the rectorship of St. Peter's Church, Redwood City, and is to be succeeded by the Rev. Albert E. Clay, for many years rector of the Church of the Redeemer, Philadelphia. Mr. Clay visited California last summer and has three daughters living in this State.

The Rev. Edwin Castledine has resigned as rector of St. Philip's Church, Oakland, and plans to return to England. Mr. Castledine has made a very deep impression upon the Diocese through his splendid ministry and his leaving will mean a great loss. We extend to Mr. Castledine and his family our best wishes for a happy journey.

A luncheon was given January 7 by the faculty of the Divinity School in honor of the Rev. James Thayer Addison, assistant professor of the History of Religion and Missions in the Episcopal Theological School in Cambridge, who will spend the month of January at the Church Divinity School of the Pacific, San Francisco, where he will give several courses of lectures. The remainder of the academic year Professor Addison will spend in Japan, on leave of absence, for the purpose of studying missions and the recent developments of Japanese Buddhism.

### A Correction

We regret that in our account of the funeral of Dr. deMattos in last month's paper we stated that the body was cremated. The body was sent to Baton Rouge, La., for interment. We also omitted to state that a special Communion Service was held in St. John's Church at 9:00 o'clock in the morning of the day of the funeral, at which Bishop Parsons was celebrant.

### A Red-letter Day for Holy Innocents' Parish, San Francisco

It was upon the Feast Day of Holy Innocents', Sunday, December 28, 1924, that a special series of services and observances was held in Holy Innocents' Church, San Francisco.

The fortieth anniversary of the ordination of the rector, the Rev. Robert Lindsay Macfarlane, to the priesthood, and also the thirty-fourth anniversary of the founding of Holy Innocents' Parish was observed. At the morning service Bishop Parsons officiated, preaching and administered Holy Communion and Confirmation. At the evening service the Rev. B. D. Weigle preached upon the subject of Religious Education and showed how the most fitting memorial to the slaughter of the Innocents would be the fulfillment by the Church of its responsibility for the adequate religious education of its children and the protection of the children of America from the wholesale slaughter growing out of our social and industrial disorders.

A large attendance marked all services and Mr. Macfarlane received many congratulations and expressions of deep appreciation of the spiritual leadership of his ministry in the parish.

### Churchmen's Round Table Luncheon

The Churchmen's Round Table of the Episcopal Church gathered in force at the Christmas luncheon and annual election, held at the Commercial Club, San Francisco, Wednesday, December 17, thirty-seven being present. Upon report of the nominating committee the following officers were chosen for the ensuing year: President, Victor J. Robertson; vice-president, Fred T. Foster; secretary, P. C. Woodhouse; executive committee, J. G. Deatur, Theo. F. Dredge, Colonel R. H. Noble, J. A. Neilson and W. B. Bakewell.

The meeting was then given over to discussion of the laymen's annual dinner to be given in January, under the auspices of the Churchmen's Round Table, just previous to the Diocesan Convention. The matter was finally referred to the executive committee.

The following were present: Robert H. Noble, E. A. Selfridge, Jr., J. K. Brassill, John C. Christie, Thomas Bradbury, E. W. Burr, Jason A. Neilson, Charles A. Rossier, Theo. F. Dredge, W. E. Tomlinson, R. H. Countryman, E. H. Hills, Norman Rushton, W. H. Cameron, Horace B. Clifton, James H. Bull, Kirk W. Eichelberger, Victor J. Robertson, James G. Deatur, F. A. Neville, George E. Robinson, W. B. Bakewell, H. C. Lansing, Walton Van Winkle, H. E. Moss, Charles Orpin, Charles M. Gunn, Henry S. Foote, Thomas Rolph, Charles A. Vogelsang, Edward H. March, Fred T. Foster, M. E. Hopkins, Frank M. Bacon, Charles W. Eichbaum, Frederic M. Lee, H. A. Marvin.

### St. Mark's Annual Parish Meeting

On Tuesday evening, January 6, St. Mark's Parish, Berkeley, held its annual parish dinner and meeting, which was largely attended. The rector, Rev. W. R. H. Hodgkin, was in charge and the parish turned out in force and discussed a very delightful dinner, after which the outgoing vestry was re-elected as follows: H. S. Patton, F. W. Payne, H. C. Lansing, Victor J. Robertson, Walton Van Winkle, L. C. Lance, Ramsey Probasco, George D. Kierulff and Leslie R. Smith. At the same time the following delegates and alternates were elected to the House of Churchwomen: Mrs. L. C. Lance, Mrs. J. T. McCormack, Mrs. T. C. Peterson, Mrs. K. G. Storie and Mrs. J. W. Scott; alternates, Mrs. Victor J. Robertson, Mrs. S. S. Johnson, Mrs. Stephen Smith, Mrs. H. V. Patton and Mrs. William C. Davis.

The Ways and Means Committee of the Vestry was given right of way and reports were read by Mr. H. C. Lansing on bonding the parish, Mr. Walton Van Winkle on the municipal policy under which the three churches of the parish operate under one Vestry each with its own vicar and board, and Mr. Victor J. Robertson reviewed the finances of the parish and outlined prospective work. Dr. Hodgkin read his interesting annual address and reports of progress were made for St. Clement's by Rev. Mark Rifenbark and for Good Shepherd by Rev. Mr. Higgs. Deaconess Mott reviewed the work of her department and Deaconess Saunders, director of Religious Education, spoke of her work for the past year. Mrs. S. S. Johnson, president of the Parish Auxiliary, made a brief report for that organization.

After the close of the interesting meeting the Vestry met and was organized with Victor J. Robertson as senior warden; F. W. Payne, junior warden; H. C. Lance, secretary and H. S. Patton, treasurer.

The little intellectual mind is often building enclosures, while the soul is reaching out for freedom and abundance. Insistence upon trivial bodily wants confines life currents into narrow channels. Intellectual pride, fear, dislike, willful acts are barriers and insulation to the free circulation of love and good will, which are the only energies of freedom.

## Program for 1925 Convention of Diocese of California

The seventy-fifth Convention of the Diocese of California will be held in Grace Cathedral, San Francisco. The Convention will open with the celebration of the Holy Communion at 10:00 a. m. on Tuesday, February 3, 1925.

There will be some changes in the 1925 program. The Diocesan Dinners, which have been held on Monday evening previous to the Convention, will be held on Tuesday evening. There will be only one joint session of the Convention and the House of Churchwomen to hear reports. The reception by the Bishop and Mrs. Parsons, which has formerly been held at the Divinity School, will be held at the Commercial Club from 5:30 to 6:30 just before the Church dinners.

Will the parishes and missions please note that the recent amendment to the Constitution goes into effect whereby "Each lay delegate shall have one vote." It is urged that only those who can reasonably be expected to attend the Convention will be elected and also that careful selection of alternates be made so that every parish and mission will be fully represented at all sessions of the Convention. Election of delegates to General Convention and other important business will come before this Convention.

The following is the preliminary program of the Convention, subject to minor changes. The Official Program will be issued soon.

### Monday, February 2, 1925

8:00 p. m.—Annual Convention of the Young People's Fellowship of the Diocese, in Grace Chapel.

### Tuesday, February 3, 1925

10:00 a. m.—Opening service. The celebration of the Holy Communion celebrant, the Bishop.

11:30 a. m.—Organization and business of Convention.

2:15 p. m. to 4:30 p. m.—Joint session of Convention and House of Churchwomen. Annual address of the Bishop. Address by R. A. Kirchoffer, Field Secretary of the National Council. Report of the Diocesan Council. Report of the Nation-wide Campaign Committee. Report of the Committee on the State of the Church. Report of the Diocesan Treasurer.

5:30 p. m. to 6:00 p. m.—Reception by Bishop and Mrs. Parsons at the Commercial Club, Merchants Exchange Building, 465 California street.

6:30 p. m.—Dinners at the Commercial Club for the clergy of the Diocese, the House of Churchwomen, delegates, alternates and friends and the Churchmen's Round Table Dinner for the laymen of the Church. Tickets may be obtained from Mr. Theo. Dredge, Monadnock Building, San Francisco, or from your parish rector, \$1.75 each.

### Wednesday, February 4, 1925

7:30 a. m.—Celebration of the Holy Communion.

9:30 a. m.—Opening devotions, followed by business of Convention.

2:30 p. m. to 5:00 p. m.—Continued business of Convention.

8:00 p. m.—Memorial service for Bishop Nichols, in the Cathedral. Addresses by Bishop L. C. Sanford and Mr. L. F. Montague.

### Thursday, February 5, 1925

7:30 a. m.—Celebration of the Holy Communion.

9:30 a. m.—Opening devotions, followed by business of Convention.

2:30 p. m. to 5:00 p. m.—Conference afternoon.

8:00 p. m.—Service and meeting in Grace Chapel for the Guild of St. Barnabas for Nurses.

## Woman's Auxiliary Program

### Thursday, February 5, 1925

2:00 p. m.—Parish Workers' Conference.

### Friday, February 6, 1925

10:30 a. m.—Annual Communion Service; Bishop Parsons, celebrant.

12:30 p. m.—Luncheon.

1:45 p. m.—Annual Meeting; Rev. James T. Addison, speaker.

### Saturday, February 7, 1925

## Girls' Friendly Society Conference

11:00 a. m.—Corporate Communion.

12:00 m.—Basket lunch.

2:00 p. m.—Conference.

## Churchmen's Annual Get-together Dinner

The regular annual Get-together Dinner of the churchmen under the auspices of the Churchmen's Round Table, will be held at the Commercial Club, Tuesday, February 3, at 6:30 p. m. It has been the custom to hold this dinner on Monday night preceding the annual Diocesan Convention, but it was not possible to secure the space for the three dinners of the clergy, churchwomen and the laymen usually held the same night. Churchmen are urged to at-

## Tentative Program for Twentieth Meeting of the House of Churchwomen

### Tuesday, February 3

9:30 a. m.—Registration of delegates in Grace Chapel and procession to service in Grace Cathedral.

10:00 a. m.—Service.

11:30 a. m.—Rollcall and organization of House in Grace Chapel. President's address. Nominations for presidents. Reports of committees on Children's Aid and others.

1:00 p. m.—Luncheon.

2:15 p. m.—Assemble in Grace Cathedral for joint session.

5:30 p. m.—Reception at Commercial Club, Merchants Exchange Building.

6:30 p. m.—Dinner.

### Wednesday, February 4

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## Program for 1925 Convention of Diocese of California

The seventy-fifth Convention of the Diocese of California will be held in Grace Cathedral, San Francisco. The Convention will open with the celebration of the Holy Communion at 10:00 a. m. on Tuesday, February 3, 1925.

There will be some changes in the 1925 program. The Diocesan Dinners, which have been held on Monday evening previous to the Convention, will be held on Tuesday evening. There will be only one joint session of the Convention and the House of Churchwomen to hear reports. The reception by the Bishop and Mrs. Parsons, which has formerly been held at the Divinity School, will be held at the Commercial Club from 5:30 to 6:30 just before the Church dinners.

Will the parishes and missions please note that the recent amendment to the Constitution goes into effect whereby "Each lay delegate shall have one vote." It is urged that only those who can reasonably be expected to attend the Convention will be elected and also that careful selection of alternates be made so that every parish and mission will be fully represented at all sessions of the Convention. Election of delegates to General Convention and other important business will come before this Convention.

The following is the preliminary program of the Convention, subject to minor changes. The Official Program will be issued soon.

### Monday, February 2, 1925

8:00 p. m.—Annual Convention of the Young People's Fellowship of the Diocese, in Grace Chapel.

### Tuesday, February 3, 1925

10:00 a. m.—Opening service. The celebration of the Holy Communion celebrant, the Bishop.

11:30 a. m.—Organization and business of Convention.

2:15 p. m. to 4:30 p. m.—Joint session of Convention and House of Churchwomen. Annual address of the Bishop. Address by R. A. Kirchoffer, Field Secretary of the National Council. Report of the Diocesan Council. Report of the Nation-wide Campaign Committee. Report of the Committee on the State of the Church. Report of the Diocesan Treasurer.

5:30 p. m. to 6:00 p. m.—Reception by Bishop and Mrs. Parsons at the Commercial Club, Merchants Exchange Building, 465 California street.

6:30 p. m.—Dinners at the Commercial Club for the clergy of the Diocese, the House of Churchwomen, delegates, alternates and friends and the Churchmen's Round Table Dinner for the laymen of the Church. Tickets may be obtained from Mr. Theo. Dredge, Monadnock Building, San Francisco, or from your parish rector, \$1.75 each.

### Wednesday, February 4, 1925

7:30 a. m.—Celebration of the Holy Communion.

9:30 a. m.—Opening devotions, followed by business of Convention.

2:30 p. m. to 5:00 p. m.—Continued business of Convention.

8:00 p. m.—Memorial service for Bishop Nichols, in the Cathedral. Addresses by Bishop L. C. Sanford and Mr. L. F. Montague.

### Thursday, February 5, 1925

7:30 a. m.—Celebration of the Holy Communion.

9:30 a. m.—Opening devotions, followed by business of Convention.

2:30 p. m. to 5:00 p. m.—Conference afternoon.

8:00 p. m.—Service and meeting in Grace Chapel for the Guild of St. Barnabas for Nurses.

## Woman's Auxiliary Program

### Thursday, February 5, 1925

2:00 p. m.—Parish Workers' Conference.

### Friday, February 6, 1925

10:30 a. m.—Annual Communion Service; Bishop Parsons, celebrant.

12:30 p. m.—Luncheon.

1:45 p. m.—Annual Meeting; Rev. James T. Addison, speaker.

### Saturday, February 7, 1925

## Girls' Friendly Society Conference

11:00 a. m.—Corporate Communion.

12:00 m.—Basket lunch.

2:00 p. m.—Conference.

## Churchmen's Annual Get-together Dinner

The regular annual Get-together Dinner of the churchmen under the auspices of the Churchmen's Round Table, will be held at the Commercial Club, Tuesday, February 3, at 6:30 p. m. It has been the custom to hold this dinner on Monday night preceding the annual Diocesan Convention, but it was not possible to secure the space for the three dinners of the clergy, churchwomen and the laymen usually held the same night. Churchmen are urged to at-

## Tentative Program for Twentieth Meeting of the House of Churchwomen

### Tuesday, February 3

9:30 a. m.—Registration of delegates in Grace Chapel and procession to service in Grace Cathedral.

10:00 a. m.—Service.

11:30 a. m.—Rollcall and organization of House in Grace Chapel. President's address. Nominations for presidents. Reports of committees on Children's Aid and others.

1:00 p. m.—Luncheon.

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SENSE AND SENTIMENT

(Continued from page 3)

of affairs. But he is also a man of unusual spiritual insight, "of light and leading, as well as of books and reading." Towards the end of my visit the conversation turned upon the memory of the late beloved Bishop Nichols.

The customary tributes were paid. The Bishop was a "fine gentleman, a good scholar, a true shepherd of souls, a real man of God, an honored prince of the Church." All of which, being true, has been said over and over again since the Bishop left us less than a year ago.

But, just when I was about to go, my friend added a significant word about the Bishop. He said there were two qualities which Bishop Nichols possessed in better proportion than any other man he knew. They were "sense and sentiment." He went on to say, we find many hard, matter-of-fact men and women of *sense*. And there are numberless charming people of *sentiment*. But the combination of *sense* and *sentiment* in the same person is rare. Even when you find it, in nine cases out of ten the elements are unevenly balanced.

In Bishop Nichols there was a delightful blending of the two. On the one hand there was a generous measure of good, hard, consecrated common sense. On the other hand there was in him a world of sentiment, of feeling, of fancy, and of the saving grace of humor—which is so closely akin to sentiment, and yet so utterly foreign to sentimentality.

Sense and sentiment made of the Bishop a rare spirit in the affairs of life. Would that a double portion of that spirit might fall upon the Church today!

THE BISHOP'S PAGE

(Continued from page 4)

the Christian. He bids us triumph over luxury and worldliness by learning their futility. Childlike, he leads us back to a life of simple trust. He breathes the spirit of his Master. To know him is to know more about the life we profess and to get closer to our Master and his. Across the ages he comes to us, a vivid, appealing personality and lays his charm upon us and helps to recreate Christ in us.

For those who do not know St. Francis, Chesterton's book is an excellent beginning. Then should follow the "Little Flowers of St. Francis," quaint stories of the saint coming to us from the thirteenth century. This little book can be found in a variety of editions. Sabatier's famous "Life of St. Francis" would come next and after that one can find his own way.

OBJECTS FOR PRAYER

It was Bishop Nichols' custom put put in The Pacific Churchman from month to month suggestions for prayer,

and following his example I shall set down a few special objects. Let us pray:

That the Convention may bring to the Diocese new power of the Spirit.

That the Cathedral Chapter may be guided and helped in its plans.

That wise choice of rectors may be made for St. John's, San Francisco, and St. Philip's, Oakland.

That the need for an Archdeacon to lead our missionary work may be met.

Western American Student Convention  
Arouses Great Enthusiasm

The annual Convention of the Western College Students of America was held at Asilomar from December 27, 1924, to January 2, 1925, under the direction of the student department of the Y. M. C. A. Nearly 800 students from every western State and including over twenty nationalities were present. The conference was marked by the keenest interest, a deeply devotional spirit, a progressive attitude towards world problems and a penetrating earnestness of young men in search of their life's true vocation.

The following program of subjects and speakers but barely suggests the wealth of information and stimulating leadership: Interracial Problems—Bishop McConnell of Pittsburgh and Toyohiko Kagawa of Kobe, Japan; Vital American Social Problems—Bishop McConnell and Norman Coleman, president of The Four L's, Portland, and recently elected president of Reed College; Campus Conditions and Christian Ideals—E. L. Devendorf and Francis Miller of New York; Present Needs for Men in Full-time Christian Service—Dr. Charles E. Vermilya, National Secretary of the Home Missions Council, New York, and George Sherwood Eddy, the famous Y. M. C. A. leader; Education and Training for Christian Service—Professor Rugh, George Sherwood Eddy and Dean John Marvin of Pasadena.

The conference was under the efficient management of Mr. Gale Seaman, the Coast Field Secretary for Student Work.

Groups of Students representing India and Japan stated with absolute frankness the vital issues of the interracial problems and aroused intense interest. It was decided that nothing less than the acceptance of the Christian ideal of world-wide fellowship will avert the final clash of the races, especially those of the Occident and the Orient. Bishop McConnell challenged the present social and industrial systems of America on the ground of their contradiction to the Christian ideals of the supreme value of human personality, fellowship and mutual service and called for brave leadership on the part of intelligent college men who will go into the ministry of tomorrow. Bishop McConnell was heartily endorsed when he stated with vigorous assertion that the present-day Church does not believe that the denial of a just wage or salary was conducive to spirituality. He said that it was the duty of the Church as well as industry to give its workers a fair and decent living wage. President Coleman stirred the students with an appeal for social justice in behalf of the itinerant wage earner, such as those represented in the Four L's, The Loyal Legion of Loggers and Lumbermen.

The conference on Education and Training for Christian Leadership brought out the fact that the Church of tomorrow must be thoroughly trained to cope with the intellectual needs of the age because the Church must be chiefly a teaching Church.

The climax of moral fervor and spiritual earnestness was reached when Dr. Vermilya made a strong appeal for progressive leaders in the Church, in reply to a severe indictment on the part of the students that the Church was too conservative, too much subordinated to wealth, and too ascetic to meet the spiritual needs of the day. Dr. Vermilya stated that the Church of today is in the process of a rebirth itself, and that it needed the help of just such fine and progressive spirit as was represented by the American College Students to complete the process. Dr. Vermilya received a most hearty response from the students.

A high degree of interest and enthusiasm was evidenced at the session at which George Sherwood Eddy spoke. Mr. Eddy was thrilling in his fervent appeal for world-wide leadership of Christianity to meet urgent world problems.

Representatives from many of the Churches were present to interview the students of their respective denominations on matters of life vocation, especially that of the ministry. The Rev. B. D. Weigle met the Episcopal students upon several occasions and talked over a number of religious problems of today facing the college students.

Too much credit can not be given to the leaders of Y. M. C. A. Student Work in the American colleges for their contribution to the solution of the grave problem of life vocation and moral and spiritual leadership of America as a great Christian nation. An intense pitch of enthusiasm was aroused upon every occasion when the challenge for a warless world was made and those who attended the conference received a foretaste of the Articulate Voice of America for World Peace as it will be voiced by these leaders recruited from present-day college students.

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|                                            |                 |
|--------------------------------------------|-----------------|
| Assets.....                                | \$96,917,170.69 |
| Capital, Reserve and Contingent Funds..... | 4,000,000.00    |
| Employees' Pension Fund.....               | 461,746.52      |

|                           |                                |
|---------------------------|--------------------------------|
| MISSION BRANCH.....       | Mission and 21st Streets       |
| PARK-PRESIDIO BRANCH..... | Clement St. and 7th Ave.       |
| HAIGHT STREET BRANCH..... | Haight and Belvedere Streets   |
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FOUR AND ONE QUARTER (4 $\frac{1}{4}$ ) per cent per annum,  
COMPUTED MONTHLY and COMPOUNDED QUARTERLY,  
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## Dr. Loaring Clark to Hold Preaching Mission in St. Luke's Church

The Rev. Loaring Clark, General Missioner of the National Council, will conduct a ten-day Preaching Mission in St. Luke's Church, San Francisco. The Mission will be held from Thursday, February 12, 1925, to Sunday, February 22, 1925, inclusive.

While this will be a regular parochial Mission for St. Luke's Parish, it will be open to the clergy and as many of their congregations as may wish to attend the Mission. During each week-day of the Mission the following services will be held:

1. Early celebration of the Holy Communion.
2. A Devotional Service and address in the morning.
3. An evening Mission Service.

The hours of these services will be announced later.

In connection with the Mission, Dr. Clark will hold a two-day Conference with the clergy of the Diocese on the subject of "Evangelism in the Church," on Tuesday, February 17, and Wednesday, February 18. There will be three lecture periods and conferences each day. Luncheon will be served each day.

The subject of Evangelism in the Church is at present arousing deep interest throughout all the Churches in America. The United Movement for Evangelism to be held in San Francisco on January 22 and in Oakland on January 23 will provide a splendid opportunity for our clergy and people to get in touch with this movement. Details of this visit of a team of National leaders in the interest of Evangelism will be found on another page of this issue.

At the last meeting of the House of Bishops the subject was considered and it is planned to have a national movement next year.

As a part of the preparation for Dr. Clark's Mission we recommend to the clergy a careful reading of Dr. Schaad's new book on "Evangelism in the Church," which is reviewed on this page. We also recommend the reading, or re-reading, of the Handbook on Missions sent out about a year ago, entitled, "Preaching Missions—the Why and How."

## A New Book on Evangelism

The Rev. J. A. Schaad, for the past two years one of the General Missioners of the Field Department of the National Council, has resigned that post, effective October 1, to accept the rectorship of St. Paul's Church, Augusta, Georgia. It may be recalled that the former rector of that parish, Rev. G. S. Whitney, died suddenly while in conference with Mr. Schaad on the night previous to the opening of a parochial Mission which Mr. Schaad was to conduct in that parish. The congregation decided that they could best honor the wishes of their late rector by carrying out the plans for the Mission which he had arranged, Mr. Schaad assuming charge of the parish during that period.

In returning to parish life, Mr. Schaad will continue his membership on the National Council's Commission on Preaching Missions and will continue to assist in the work of that Commission as far as his parish duties permit.

The National Council has recently published a book by Mr. Schaad, "Evangelism in the Church," wherein he has gathered together his experience and conclusions based on his work for two years as a General Missioner of the Church. This book has met with a most favorable reception and is a distinct contribution to the neglected subject of Evangelism, particularly lay Evangelism. It is of a piece with the service which Mr. Schaad has rendered to the whole Church generally in helping to restore a proper sense of New Testament Evangelism in the Church and in training clergy in various parts of the Church for the conduct of Parochial Missions. Mr. Schaad will continue to make his contribution along these lines as rector of St. Paul's, Augusta.

Rev. J. A. Schaad, until recently a General Missioner of the Episcopal Church, declares that society and the millionaire classes and the members of exclusive clubs in the United States are in need of Christian evangelization. In his book, "Evangelism in the Church," which contains a commendatory preface by Bishop Gailor, its president, Mr. Schaad uses plain words in picturing the conditions which he has found during two years of evangelistic work which he is now giving up to assume the rectorship of St. Paul's Church, Augusta, Georgia.

"We are accustomed," says Mr. Schaad, "to associate evangelism with our Lord's commission to His Church in relation to foreign missions or on the frontiers of humanity, in the vast stretches of our domestic missionary districts, or in the background of our social life in the slums of our great cities. Yes, the remote, the isolated and the congested peoples do need to be evangelized.

"But how about the social 'Four Hundred,' the inhabitants of the boulevards and millionaires' rows, the members of the exclusive clubs, the average people of our towns, the clerks and workmen in our commerce and industries—each group with its own particular kind of sin? Do they not need the call to repentance, the joy of pardon and the comfort of God's grace?"

Discussing various methods of evangelism, Mr. Schaad says:

"In contrast with the methods of Christ and of the Apostles, a so-called evangelism has been so highly emotionalized, sensation-

alized and commercialized as to become discredited among the thoughtful persons. And because of these, and similar abuses, our Church has perhaps been warranted in her aloofness from this form of public evangelism. But the abuse of a thing proves nothing at all against the right use of it. If the emotion has been overdone in popular evangelism we should correct that abuse by producing a method in which emotion is given its rightful place as an agent to move the will Godward. If publicity methods have been too sensational, we should provide a better way of applying psychology to the art of urging the public. If the financial claims and methods of some modern evangelists have seemed to be excessive or to intimate polite graft sometimes, that is a matter the consecrated business sense and ability of our laymen should easily find a way of correcting."

Thereupon he turns to the clergy, with these observations:

"If we turn to the pulpit which usually inveighs against the above we find indeed eloquence and elegance in expressing Christian ethics, morality, sociology and doctrine. All of them are excellent and necessary in time and place. But many pulpits fail almost entirely to deal with the deadly fact of personal and corporate sin, the immediate necessity of repentance, the blessed assurance of Divine forgiveness and the joy of restoration by God's grace. The evangelistic note is conspicuously missing from the message of most modern pulpits if published topics are any criterion by which to judge. There is, therefore, urgent need for the restoration of a sane, active, Christlike evangelism in the working program of all the churches."

The author, who was selected for evangelistic work by the Joint Commission on Evangelism appointed by the National Council which will report on its work at the next General Convention, meeting in New Orleans, October 9, 1925, makes this further observation: "Granted the need for this spiritual work, we find that the churches in general are almost as unprepared to meet that need as our Government was unprepared for entry into the late World War. The Church has indeed kept the faith—a vital service for humanity in an era of widespread doctrinal disintegration. But it has been the service of a safety deposit box rather than of a distributing agency. All the churches seem to have fallen victims somewhat of their environment. The commercial, social and political slogan of the day is to give the people what they want; whereas the Church's commission from Christ is to give them what they need. The messages from the pulpit, however eloquent and elegant, seem to show lack of concern for two classes of people—the non-Christian in the world and the un-Christian in the Church. Too often sermons seem to partake more of the nature of a lullaby than of a battle cry. They are sedative rather than spiritually stimulating."

"We have most wonderful militant hymns," says Mr. Schaad, "such as 'Onward Christian Soldiers Marching as to War,' which are sung with great gusto, but the spiritual movement of the laity more nearly resembles an army at dress parade." At the same time he quotes a layman as having said to him on one occasion, "Our pastor, a scholar and a gentleman who we all love, never comes nearer to the actual facts of our life today than the sins of Nebuchadnezzar."

Referring to a well-known formula, "Christianize the social order," Mr. Schaad declares it would be better first to "Spiritualize the Christian order," and adds: "This will be no easy task, nor one which can be done in a day for it is not revolution but reformation that is needed. The so-called reconstruction of creeds and the unshackling of the mind are not important phases of this reform. In the Episcopal Church minds are not seriously shackled by creeds. And in America at large there has already been too much reconstruction of Christian faith, resulting in about 200 different denominations."

Mr. Schaad, whose book has been recommended to the Church for earnest study, makes a strong appeal for old-time religion.

"America," he says, "is technically a Christian nation if judged by the charter which governed the Virginia colonists of 1607, and by the Mayflower compact adopted by the Plymouth colonists in 1620. Americanism is Christianity civically expressed, if judged by the almost unanimous Church membership of the signers of the Declaration of Independence and the Constitution of the United States and by the nature of the laws and institutions created by them. But America has sinned. She does not now walk faithfully according to the ideals and principles of her Christian founders. She is backsliding and in danger of losing her high destiny. Something needs to be done at once if America is to be saved. The present problem involves not merely the important work of saving individual souls but of saving the soul of a nation."

Mr. Schaad's book, "Evangelism in the Church," can be secured at the Church Book Shop, 1217 Sacramento street; paper, 25 cents; board covers, 35 cents. Please send in your orders early as we expect a large demand.

A rector was visiting one of his poorer parishioners, an older woman afflicted with deafness. She expressed her regret at not being able to hear his sermons. Desiring to be sympathetic and to say something consoling he replied, with unnecessary self-depreciation, "You don't miss much." "So they tell me," was the disconcerting reply.

## Woman's Auxiliary

### PROVINCE OF THE PACIFIC

Honorary Presidents—Mrs. William Ford Nichols and Mrs. Louis F. Monteagle.

President—Mrs. Wilson Johnston, 309 Albemarle Terrace, Portland, Oregon.

Vice-Presidents—Mrs. Thomas W. Kydd, 3906 East Olive Street, Seattle, Washington; Mrs. William P. Remington, 115 East Washington Street, Pendleton, Oregon; Mrs. L. L. Cory, 1028 S Street, Fresno, California.

Secretary-Treasurer—Mrs. McIndoe, Portland, Oregon.

Provincial Supply Secretary—Mrs. B. Marshall Wotkins, 464 Bellefontaine Street, Pasadena, California.

### DIOCESE OF CALIFORNIA

President—Mrs. L. C. Lance, 106 The Uplands, Berkeley.

Vice-Presidents—Mrs. H. C. Campbell, Sausalito; Mrs. J. H. Robertson, 25 Sixth Avenue, San Francisco; Mrs. R. K. Vickery, Saratoga; Miss Helen Swayne, 1121 Bay Street, Alameda.

Recording Secretary—Mrs. Harry Markoe, 1830 Gough Street, San Francisco.

Corresponding Secretary—Miss M. A. Hawley, 528 Twenty-ninth Street, Oakland.

Educational Secretary—Mrs. Norman B. Livermore, 1045 Vallejo Street, San Francisco.

Supply Secretary—Mrs. D. C. Fessenden, 2844 Derby Street, Berkeley.

Treasurer—Mrs. C. H. White, 105 Cherry Street, San Francisco.

Chairman of Hospitality Committee—Mrs. Lloyd M. Robbins, 2203 Sacramento Street, San Francisco.

Treasurer of United Thank Offering—Miss Mary Lansdale, San Mateo.

(By Mrs. Harry Markoe, Jr., Recording Secretary)

The regular monthly meeting of the Diocesan Auxiliary was held December 1. Mrs. Lance, the president, opened the meeting with prayers. Thirteen branches responded to the roll call.

Miss Lansdale, the secretary of the United Thank Offering, gave her report as follows:

|                                  |            |
|----------------------------------|------------|
| Balance, January 1, 1923.....    | \$1,818.43 |
| Parishes and missions, 1924..... | 1,612.71   |
| Plate offering .....             | 26.85      |
| 1922 dividend .....              | 37.91      |

Total.....\$3,495.90

Miss Lansdale suggested hereafter the funds be sent to her more promptly, if possible.

Mrs. Lance spoke of the importance of the Bishop's Auxiliary Fund and called on Mrs. White to tell us of the deficit. The president further stated all funds should be sent through the Diocesan Auxiliary treasurer in order to have a proper accounting. It was also moved and seconded to write Mr. Bours to this effect.

Mrs. White reported one branch whose Auxiliary had increased its membership from twenty-five to one hundred and twenty-five had realized \$2000 from a bazaar.

The secretary's report was read and accepted.

The motion was carried to have a letter of sympathy sent to Miss Ruchmann, who was unable to be present as one of the speakers.

Mrs. Bouick, from the House of the Good Shepherd, San Francisco, spoke in place of Miss Ruchmann. She told of the problems among the unemployed of various nationalities. The House of the Good Shepherd has classes which are most popular and important, as many of the men are out of employment owing to the fact that they can not speak our language. The mothers also find it difficult when they can not understand English. They have sewing and cooking lessons also and while learning these they are taught Christ stories and how to find Christ in their lives. Mrs. Bouick told us how invaluable Miss Ruchmann's work is among the girls and their club. Miss Ruchmann was a graduate of St. Margaret's House.

Bishop Parsons then addressed the meeting and said in part that the practical administration of the missionary work, the method of administration, the way the money is handled, etc., are all decided by the Diocesan Council. The council represents the spirit and judgment of the Diocese. It works through the various departments, meets once a month for two hours and is a very interesting group of people. The Bishop said the Council decided to get rid of the word mission, so they dropped the word and substituted church instead. Also those in charge of missions are called vicars. In certain instances, these church have become enormously more active, far-reaching and worth-while as a parish than as a mission. When a new work of this kind is opened, its method of administration comes before the Church Extension and is ultimately ratified by the Council. The appropriations for it are made to fit conditions and while the work is growing, economy is necessary. We can not start and do anything new now. We would like an archdeacon to be in charge of the missionary work, but we can not have one because we are not raising 50 per cent of what the Church is expecting.

The Bishop further stated he hoped the Auxiliary women would

feel their responsibility and see that things are done. Generally speaking, we can do the thing expected of us and be expected the Auxiliary to help.

Following Bishop Parsons' address Mrs. R. S. Emerick, national director of the women's organization of the Near East Relief, gave us an interesting account of her work in Turkey. She said: "There are now 40,000 men, women and children still left destitute from the great Smyrna disaster. Among these are 500 babies under four years of age."

Sunday, December 7, therefore, has been appointed Golden Rule Sunday when in place of our regular Sunday dinner we are asked to sit down to a meagre meal of prunes, rice one slice of dark bread and send the difference in price of this meal and our own dinner to the destitute of Smyrna.

Mrs. Ainsworth reported how interesting Mr. Weigle's classes are and hoped they would be continued.

The offering for the day totaled \$9.35 and was added to the Christmas box fund.

There being no further business after a prayer for the United Thank Offering and the Auxiliary the meeting adjourned.

The regular monthly meeting of the Diocesan Branch of the Woman's Auxiliary met in St. Margaret's House, Berkeley, December 7 at 3:00 p. m.

The Auxiliary as sponsor for the Lawver Memorial Scholarship Fund, saw its final consummation in the unveiling of the tablet representing the scholarship fund. On the tablet were these words, "Their works do follow them." To the glory of God and in loving memory of Susan Stahl Lawver, our secretary from 1881 to 1913. A scholarship in the Deaconess Training School of the Pacific is given by the California Branch of the Woman's Auxiliary, 1842-1914."

At the dedication ceremony Bishop Parsons spoke in part as follows:

"The Woman's Auxiliary, to perpetuate the many years of Mrs. Susan S. Lawver's life of service, found in a scholarship fund in the training school an adequate testimony. This fund was gradually increased until the \$6000 was obtained. Miss Heath, as chairman of the Lawver Fund Committee, had the happiness of sending the statement of this fund to Bishop Nichols last Easter. With the small surplus he wished a tablet placed in the school to symbolize the endowment fund, the income of which is to be used for training young women for the ministry of the Church.

"To Mrs. Lawver the Church always came first. How beautifully devoted her life was, such gentleness and courtesy, the Christian woman's character. She had a wide kind of sympathy and service was always uppermost in her mind and this scholarship is to perpetuate her influence in the Diocese."

After the prayers by Bishop Parsons, Mrs. Nichols unveiled the tablet.

The regular meeting followed. Nineteen branches were represented, with Mrs. Lance presiding.

It was moved and seconded that the secretary write to Miss Heath expressing our very deep regret that she could not be with us on this great occasion and our deep gratitude to her and the other members of the committee for their faithful and efficient work in completing this fund. The members of the Lawver Memorial Scholarship Committee were: Miss Mary Heath, chairman; Mrs. Nichols, Mrs. Monteagle, Miss Gibbs, Miss Hawley, Mrs. Newlands, Mrs. William Taylor, Mrs. Gaillard Stoney and Miss Jennie C. Hill. Of these, Mrs. Newlands and Miss Hill have entered into Paradise.

The president stated that we owed much of the inspiration and incentive to complete this fund to Bishop Nichols and to Miss Prevost's gift to him of \$500, which he held in trust to be the last \$500 of the fund.

We were very happy indeed that Miss Prevost could be with us today, having come up from Pacific Grove for the occasion. A rising vote of thanks was extended to her.

Mrs. Lance announced the annual conference to be February 5 and she would be glad to receive letters suggesting subjects for the conference. She also announced the nominating committee, as follows: Mrs. McLeish, San Jose Convocation; Miss Gibbs, San Francisco Convocation; Mrs. Kroll, Oakland Convocation.

The new positions to be filled are a vice-president for San Francisco and a corresponding secretary.

Following this, Deaconess Hodgkin, as hostess for the day, took the chair. She thanked the Auxiliary for the splendid gift to the school and hoped the Auxiliary would always take an active interest in it. She then introduced Deaconess Thayer, who described her journey 450 miles up the Yukon to her school, St. John's in the Wilderness, at Allakakit, Alaska. The school consists of forty-two children. The United States Government only educates the white or half-white children; it does nothing for the Eskimos or the Indians. Where there are no missions, she says, the miners raise money for the Indians' and the Eskimos' education.

Deaconess Gallison was then introduced. She was educated at Kaiserswerth, a deaconess training school near Dusseldorf, in Prussia. She said in part that on coming to this country she was

(Continued on page 15)



## Young People's Fellowship

### OFFICERS

|                 |                                               |               |
|-----------------|-----------------------------------------------|---------------|
| President.....  | Frank Pillsbury, 2460 Peralta Avenue, Oakland |               |
| Vice-Presidents |                                               | Convocation   |
| First.....      | James Merriman.....                           | San Francisco |
| Second.....     | Ralph Pease.....                              | Oakland       |
| Third.....      | Edith Henwood.....                            | San Jose      |
| Secretary.....  | Irene Young, 321 Villa Terrace, San Mateo     |               |
| Treasurer.....  | John Macdonald, 2208 Ransome Avenue, Oakland  |               |
| Exchanges.....  | Margaret Webber, 1518 Walnut Street, Berkeley |               |



ALL SOULS' CHURCH, BERKELEY

### CALENDAR

- January 4—Trinity, Oakland, at Seamen's Institute.  
 January 8—San Joaquin Cabinet, Burlingame.  
 January 8—Dance at Trinity, Oakland; benefit basketball team.  
 January 9—Oakland Cabinet at All Souls, Berkeley.  
 January 10—Life Recruit Group, All Souls, Berkeley, 4:00 p. m.  
 January 11—All Souls, Berkeley, at Seamen's Institute.  
 January 12—Leadership Class at St. Philip's, Oakland.  
 January 18—St. Mark's, Berkeley, at Seamen's Institute.  
 January 25—Advent, Oakland, at Seamen's Institute.  
 January 31—Midwinter Conference, All Souls, Berkeley.  
 February 1—Midwinter Conference, All Souls, Berkeley.  
 February 2—Annual Diocesan Convention and Election, at Grace Cathedral, San Francisco, 8:00 p. m. sharp.  
 February 8—San Francisco Cabinet, at Church of the Advent, 4:00 p. m.

Note—San Francisco plan now for the Seamen's Institute in February.

### REPORT OF THE CONFERENCE COMMITTEE TO THE DIOCESAN EXECUTIVE COMMITTEE, DECEMBER 16

The Midwinter Conference of 1925 will be held at All Souls Church, Berkeley, on January 31 and February 1.

The slogan for the conference will be "Whatever you give comes back to you."

The conference will open Saturday afternoon at 1:30 o'clock with lunch.

The regular business meeting of the Diocese will be held at 4:15 p. m. on Saturday.

The Life Recruit dinner and social evening will take up the entire evening on Saturday. Dinner will be served at 6:30 and the program of the evening will follow. The Life Recruit Group will present a dramatic performance entitled "The Follies of the 1924 Summer Conference" or some other appropriate title. The play might be called an educational play or as last year, "a drama with a purpose."

On Sunday morning, after Corporate Communion and breakfast, a general session will be held, at which time the officers of the Diocese and the chairmen of standing committees will make their annual report to the Diocesan Fellowship. This will relieve the convention of this matter and should be a great help as the time at the convention is thoroughly filled without reports.

With the approval of the executive committee, nominations for officers for the coming year might be made at this time by the delegates present.

This conference is to be a leaders' conference and preference in accommodations will be given to regular delegates from the different chapters. Every chapter in the Diocese should be represented by at least two full-time delegates. All regular delegates should be authorized by their chapters to cast their votes for any matter which may come before the Fellowship as a whole.

The rates for the conference will be the same as last year: Full-time delegates, \$2.50; one or part of one day, \$1.25. The banquet and social evening only, on Saturday, will be 50c.

Registrations close January 21. One dollar should be sent in with all registrations with the exception of those for Saturday evening only and these should accompany a check for the full amount, 50c. Registrations are to be sent to Kathleen Armitage, 1518 Grant street, Berkeley.

Those desiring lodging should have their registrations in as soon as possible and should state name and sex of those coming.

Posters will be sent out for this conference the first week in January.

All information concerning rates, registration, time of meals, etc., may be had on application to the registrar.

At the Convention in February it will be our duty and privilege to elect new officers for the coming year. This is something that it behooves every member of the Fellowship to ponder upon. The success of our organization depends upon the quality of the officers whom we select. Be prepared for the nominations next month.

It is in order at this time to speak of the fine work that the present executive board has done for the Young People's Fellowship. Every member has co-operated with the president in extending and improving the work that we are doing. Our finances have been put on a better basis, the Tidings has increased in size and circulation, we have had several very successful conferences, and our work in general is progressing well.

### SAN FRANCISCO CONVOCATION

(Reporter Eugene Ebbets)

Church of the Incarnation—This chapter has great expectations for the new year. They now have a membership of twenty. A Young People's Fellowship service is held at the church twice a month, also second and fourth Fridays. January 9 a special business meeting is to be held for the new officers to be elected. Later on in January (30) there will be a well-worth-while entertainment of many novel and interesting numbers. The other chapters are cordially invited to attend on January 30.

St. John's—There will be a meeting of St. John's Fellowship on Friday, January 2. No meetings were held in December.

Trinity—On Friday, December 19, a dance was held at Trinity Church. The other Fellowship chapters were invited.

Holy Innocents—At the round table meeting on December 14 at Grace Cathedral there were present eight young men of the Holy Innocents Fellowship. For a time it had seemed that this Fellowship had fallen behind. I hope in the next issue of the Tidings to have a report from the Holy Innocents Fellowship.

What do you think? After creating a small cyclone by announcing she might be away six months, Miss Maddock now finds it will probably be only as many weeks. She will stay with her sick sister awhile, but the doctors are making other plans for the care of this sister.—"Cathedral Chatter."

### Report Upon the Round Table Meeting at Grace Cathedral

On Sunday, December 15, the Fellowship of San Francisco attended the 4:00 o'clock vesper service at Grace Cathedral. Preceding the sermon Dean Gresham officiated at the Fellowship admission service. After the church service, which we all enjoyed, we went to the dining room for a delicious dinner. Following there was the round table business meeting, in which a number of matters were taken into consideration. A motion was made and defeated that the round table meeting shall be upon a day other than Sunday. The principal reason the motion did not pass is that socials would supersede the business that should be taken up. We had the primary election for the convocational president and secretary. Mr. McCarty and Miss Bertha Gardiner were elected. The final election will take place at the Midwinter Conference at All Souls Church on January 31 and February 1. Mr. Clive Pillsbury talked upon this conference and Mr. Frank Pillsbury spoke upon finances in connection with the Tidings. At this meeting approximately one hundred were present, being twenty-five at each table. The next meeting will be at the Advent in February. Mr. James Merriman, the chairman, and Miss Eileen Goodwin, the secretary, will leave office in February.

### SAN JOSE CONVOCATION

(Reporter Edith Henwood)

The Convocation of San Jose held a meeting December 7 and regardless of the stormy weather San Jose sent a representative to Burlingame, where the meeting was held. Herbert Jones of Burlingame was elected vice-president of the convocation, Madeline Gillmore was elected secretary. Mr. Norman Rix was appointed reporter for the convocation.

Trinity Church, San Jose, was very busy for the last few weeks getting ready for a bazaar to raise money to help toward purchasing lights to put behind the stained glass windows, that they may be visible at night.

Herbert Jones was appointed to visit the church of Palo Alto, Sunnyvale and Watsonville to see if there is a possibility of forming a Young People's Fellowship and to let them know we are interested in the young people of those churches.

Nothing has been heard from the Young People's Fellowship at Redwood, but the Rev. Mr. Molony of that church said they are helping with the Sunday evening services.

The Young People's Fellowship at Burlingame is very busy making stockings of good things for Christmas for the boys at the Base Hospital, Menlo Park, as this chapter has taken over the most needy ward at the hospital. We went to the Base Hospital Sunday afternoon, December 21.

## Girls' Friendly Society Diocese of California

Provincial Vice-President, Province VIII  
Mrs. W. Bertrand Stevens.....2277 Hobart Boulevard, Los Angeles

### DIOCESAN OFFICERS

#### President

Miss Rowena Beans.....Saratoga  
Vice-President, Convocation of San Francisco  
Mrs. Gaillard Stoney.....3294 Jackson Street, San Francisco  
Vice-President, Convocation of Oakland  
Miss Katherine Wackler.....3772 Piedmont Avenue, Oakland  
Vice-President, Convocation of San Jose  
Mrs. John R. Chace.....629 North First Street, San Jose  
Secretary and Treasurer  
Mrs. Harry Edsell.....974 Ashbury Street, San Francisco

### DIOCESAN HEADS OF DEPARTMENTS

#### Candidates

Mrs. J. Wilmer Gresham.....1219 Sacramento Street, San Francisco

#### Commendation

Mrs. Suzanne Gomez.....730 Powell Street, San Francisco

#### Extension

#### Holiday House

#### Housing

Miss Emaline Chase.....1534 Sutter Street, San Francisco

#### Literature

Mrs. Henry M. Rideout.....Sausalito

#### Missions

Miss Helen Allen.....116 Montecito Avenue, Oakland

#### Social Service

Dr. Elizabeth Christiansen.....St. Luke's Hospital, San Francisco  
Lodge—1534 Sutter Street, San Francisco

The following message was received by the President of the Diocese from the National President: "The President of the Girls' Friendly Society in America sends to you and to all who are in your Diocese her best wishes for a blessed Christmas and a bright and happy New Year."

The next few months will be active ones for the Girls' Friendly Society in the Diocese of California. Announcement was made last month of the expected visit of Miss Florence Newbold, National Field Secretary, who is being sent out by the National office in New York City. The object of Miss Newbold's visit is, briefly, to arouse a greater interest in our work—to start new branches in parishes where there are none and to strengthen those which already exist. The first opportunity to hear Miss Newbold will be during Convention week. She will be one of the speakers at the House of Churchwomen dinner and will again speak before the House of Churchwomen on Thursday morning. She will also address a meeting of the Diocesan Auxiliary on Friday, and our own Girls' Friendly Society Conference for Members on Saturday afternoon, February 7. It is hoped that it will be possible for Miss Newbold to speak before the women of a large number of parishes in the Diocese. She is a most interesting speaker and approaches her subject from a very spiritual point of view and she has been most successful in spreading the work of the Society wherever she has an opportunity to speak.

A Conference for Members will take place on Saturday, February 7, at the Diocesan House. Our president and members of the council feel that there should be every year at least a meeting at which members from the different branches can confer with one another; can review together the work of the past year and make plans for future activities in the months to come. Convention week seems a particularly appropriate time for such a meeting and consequently Saturday afternoon of that week has been chosen as the day for the conference. The Society feels very fortunate that at this first meeting we shall have for our guest and principal speaker Miss Florence Newbold. It is a splendid opportunity for all the members and associates to meet Miss Newbold right at the beginning of her visit, and those who have heard her speak feel that she will have a very real and inspiring message to give.

The Conference will take place at 2:00 o'clock in the afternoon at the Diocesan House. Previous to this, however, there will be Corporate Communion at Grace Cathedral at 11:00 o'clock for members who are communicants and associates. At 12:00 there will be an informal basket luncheon in the Guild Hall at the Diocesan House. Coffee will be served but members are asked to bring picnic luncheons with them. All associate members are urged to be present at this meeting.

The January Diocesan Council luncheon will take place on Saturday, January 24, at the Bellevue Hotel, at 12:00 o'clock. Mrs. Suzanne Gomez, head of the Commendation Department, is taking

charge and will be the principal speaker. Mrs. Gomez, who is the executive secretary of the Travelers' Aid in San Francisco, is a fascinating speaker and will tell of many interesting experiences which she had in her work and will explain how we can co-operate with the Travelers' Aid. The Diocesan Council is a member of the National Travelers' Aid Society.

The rummage sale, which was postponed last fall, will take place the last of this month. Please ransack your closets, basements and attics. When your donations are ready call up Mrs. Edsell, Park 1493, and she will arrange for collecting them.

Holiday House, Pacific Grove, has recently acquired a new furnace. With this addition it is now an ideal place for spending winter week-ends or longer periods. The house is open for all girls; it is not necessary to be a Girls' Friendly member to enjoy a visit there.

The girls of the Lodge Branch had a little Christmas party at which they entertained eleven poor children and their mothers. Santa Claus himself was present and distributed the gifts. Ice cream, cake, candy and other good things were served.

The Cathedral Branch was entertained at a Christmas party on December 19 by Mrs. Gresham and Mrs. Burton. Dean Gresham distributed gifts and candy in Santa Claus costume and everyone enjoyed a jolly evening.

### GIRLS' FRIENDLY MISSIONARY WORK

(By Helen W. Allen, Diocesan Head of Department of Missions, Girls' Friendly Society)

Each branch of our Girls' Friendly Society, in making plans for the year, is asked to work for missions—to study missions and to give to missions, in accordance with a general plan laid out by Miss Brent, head of the Central Department of Missions.

Lent is the time we are asked to set aside to devote to this particular work. We work in conjunction with the Woman's Auxiliary, sending in their missionary boxes the articles suggested by them. In 1923 four branches worked for the missionary box for Alaska, sending a simple layette and knitted socks and sweaters, valued at \$140. In 1924 three branches made nightgowns and bloomers, valued at \$50, for the Auxiliary box sent to the Philippines. True, we wish that more branches had followed the suggested work for missions, but we can not but realize that most of the members are busy girls and women with little time at home and that the candidates are school girls who do not know how to sew.

A special course of study of missions is sent out by the Central Council in order that the girls may know something of the conditions in the fields where our missionaries work and for which we are asked to work, study and give.

Each year the Department of Missions offers three objects for money gifts for missions. This last year they were:

1. A day nursery in Kyoto, Japan. This nursery, the first of its kind in Japan, has proved of inestimable value, as many mothers work in factories and except for such a place the babies would either be strapped to their mothers' backs or laid at their feet. Four thousand dollars was needed. The Japanese gave one-half and we were asked for the other half. It will be interesting to know if we succeeded.

2. Christ School, Arden, North Carolina, situated in the mountains. Here girls and women are educated and trained by Mrs. Wetmore, who is giving her life to the work. They are developing a handicraft industry for their own support—basketry, weaving, dyeing and embroidery.

3. All Saints School, Bontoc, Philippine Islands. Here are trained Igorot girls, whose development from utterly wild life to American womanhood depends upon the gifts of the Girls' Friendly Society in America. They are special wards of our Society. In the "Spirit of Missions" for December an interesting story was told of a little girl who fourteen years ago wandered into All Saints School and announced that she wanted to go to school. Towards evening her father found her and came to carry her home, asking in his language what good was an education for a girl. She could work in the rice fields when old enough and until then scare birds from the fields, fetch water or cook rice. He was persuaded to let her remain, however, and now she is a graduate of St. Luke's Hospital as president of her class and has been appointed to the Bontoc Hospital for work among her own Igorot people.

Our Province of the Pacific has a special interest in a bed at St. Luke's Home, Phoenix, Arizona, the annual cost of which is \$400 and for which we members of the Girls' Friendly Society have penny envelopes to collect pennies during the year—a penny a week or more.

Word has just come from Miss Brent stating the objects to which the money gifts for 1925 will be devoted:

1. A mission home for Indian girls at Cannon Ball, North Dakota; \$2000 is asked.
2. Scholarship for All Saints School, Bontoc, Philippine Islands.
3. Salary for a social service worker in the cotton mills of Wuchang, China.



## SPIRITUAL HEALING

There is a Spirit in man and the inspiration of the Almighty giveth him understanding that he may have clearness of vision, steadfastness of thought and truthness of speech. Clearness of vision is to practice the presence of God. It is to see God as He is—always the same, always loving, and to know that He is the abounding Life of the universe. Steadfastness of thought is to be able to hold our vision. Truthness of speech is to watch our words, that they do not deny our vision.

### THE A, B, C'S OF SPIRITUAL HEALING—LESSON FOUR

(By Rev. Thomas Parker Boyd)

"My imagination is stayed on perfection." With these words the psalmist accounted for the rise and glory of himself and of Israel. Another seer of that people, seeking for the secret of the downfall of Israel, found it in the temple in a special chamber which he called the "Chambers of Imagery." Among the images mentioned was the "image of jealousy." If the weal or woe of a whole nation materially and spiritually was accounted for by the way the imagination was directed, then it is worth while to inquire into the part that imagination plays in the economics of living.

Every experience and achievement is the outward expression of the inward urge or desire to express. The first step of this urge is to be fashioned in the chambers of imagery. The picture of the form it will take is fashioned there, after which the creative forces of mimicry present in every form of life move to give the picture material expression.

Every relationship in life depends for its value and permanence on the power of the imagination. What man is there, did not galantry intervene, who would not confess that the most of the wonderful qualities he has endowed the angelic creature of his dreams with, faded away under the contacts of daily life. What woman but would be willing under proper circumstances to say that the qualities of high manliness and almost divinity with which she clothed the picture of her future lord, somehow faded when the glamour given by imagination was dispelled in the daily humdrum of life. What a pity that imagination is not allowed to keep us illusioned through life.

Even in religion the imagination plays a tremendous part. The picture of God one holds in mind determines very much the character and effects of his religious life. If God is a being to be feared, and He is that with nine-tenths of people, then religion with a fear motive becomes the dominant force in life. This fear element in religion vitiates a large part of its effectiveness.

The high note of the Benedictus was, "That we should serve him without fear." In spite of that brilliant flash of truth, Christians are still filled with fear of God, with fear of death, fear of old age, fear of poverty and a whole family of fears. The results in sickness and various ills are so evident that there is no doubt as to their cause.

Only by the trained imagination can we catch the inner significance of much of the teaching of Jesus and the high symbolism of the church. When He spoke of eating His flesh and drinking His blood even the Oriental mind was unable to see beyond the literal meaning. Well might they ask "How can we eat of His flesh, etc.?" We are bound by the same literalism, the same lack of imagination. He meant to tell them that unless the truth which had been made flesh and blood in Him be made flesh and blood in them they could have no life in them.

That truth was the atonement—the oneness with God. To hold clearly in mind and realize fully in consciousness this truth was to have life in them. In other words the imagination must picture out a great spiritual reality when we receive the symbols of His body and blood, else we "do not discern the Lord's body" and fail to receive the benefits of realizing that every moment of the day and night the life of God is being imparted to and expressed in us.

This appeal to the imagination was very evident in the healing missions of Mr. Hickson. He was constantly telling the people that he did not heal, but that Christ stood back of him and reached out spiritual hands and did the healing. It is a safe assumption that the people who received the greatest benefits from his laying on of hands were the people who most clearly saw the image of the healing Christ.

There can, therefore, be no question as to the value of keeping the imagination stayed on perfection. Let your imagination picture out for you a perfect physical body. Leave out all such pictures as "There is no health in us," "The days of our years are three score and ten," etc., and a few more phrases which hold a destructive picture in the imagination. Let your imagination clothe your body with the breath of the Christ himself, and you have the highest authority for the statement that by doing so you will be like Him.

### OUR GREATEST SPIRITUAL GIFT

(By N. O. Lincoln)

Everything worth while requires the determination of daily endeavor.

One has to give hours each day to the practice of music if one

wishes to become a musician, yet we expect to become Christ-like and are not willing to give twenty minutes a day to the practice of the presence of God. That is where and why we fail. If God and His laws are worth anything they are the most important things in the world. Therefore, if you at all desire to attain to that peace of God which passeth understanding, which is the secret of power, you must give at least twenty minutes night and morning to that stillness which lets God come into your consciousness and fill your mind with His great thoughts for you of peace, health, poise and self-control. As these sink into the mystic center of your being, which is your sub-conscious mind, they will later be made manifest in your outer life. It is only the Lord's own command brought into expression.

"When thou prayest enter into thy closet and shut the door, and thy Father Who seest in secret shall reward thee openly."

But you must shut the door. Relax your body, untie the knots in your forehead, let go the strenuous hold on the muscles of your neck, breathe so that more than one-third of your lungs is filled with air from that opened window, let the bed support you. Begin at the top of your head and let go. Tell your body that the blood, which is life, is flowing through its mysterious round without congestion. Stretch your limbs to the utmost; then relax. After you have done this for a few moments you may be asleep. It is a good cure for insomnia and if you fall asleep with your body so relaxed you will awaken greatly refreshed. Sleep is one of God's greatest gifts to His children.

If you are still awake, bring your mind into a corresponding quiet. You can not make your mind a vacuum, but let us take the suggestion that we are sinking into a deep fog, with nothing about us to distract our attention—down, down. Now, with your mind quiet, speak the word which is your "soul's sincere desire" to that Father Who has given you the priceless gift of your hidden power, which is waiting to bring forth your soul's desire. But you must have shut the door on worry and doubt and taken our Lord's words as true, when He said: "When ye pray, believe ye have received and ye shall have."

The old hymn says, "Prayer is the soul's sincere desire," and we now know that if it is uttered with understanding it is the greatest power in the world. An acquaintance with God is more essential than anything in the external life and we can only know Him from within.

"Acquaint thyself now with Him and be at peace; thereby good shall come unto thee." We use this good that through us others may be blest.

When some response has come to us from following this law of God nothing can put us back where we were before. We have touched a mystery. God has become a reality. We know there is a power we can trust. Even if at times we fail (and we surely shall fail occasionally) we know it is not because God and His laws are not beneficent and powerful but we have failed because in some way we have not fulfilled our part, just as we know when we press the button and no light appears, that somewhere the man-made wires are down; not that electricity is inoperative.

"Sincere prayer has but one petition and that is that the righteousness of God be made manifest," and His righteousness is perfection of health, peace, power in all His creation.

What is the end of this knowledge of the working of our greatest spiritual gift? Salvation! And what is that?

"It is safety, soundness. It is immunity from evil here and now. It is spiritual efficiency and the ability to meet definitely life's problems with a conviction of mastery. It is the revelation of the power of God through the consciousness of man. It is that condition which results when the Father works unimpeded through us." It is the thing which makes life worth while.

"Prove me, saith the Lord, and see if I will not pour you out a blessing that there shall not be room enough to receive it."

### IT IS TO LAUGH!

(By N. O. Lincoln)

That high priest of optimism, Robert Louis Stevenson, said: "Many of us have thought we ought to make our neighbors good, when really our only duty was to make them happy."

If the word "happiness" could be put always in place of "goodness," I believe the world would spin along in its orbit with only smiles and good will. It is a very interesting and startling fact that a good joke is appreciated by every class of people in the world except those with an abnormal liver. From the bishop to Pat at work on the roadside, the story which brings a laugh is the story most liked. Of course, we haven't all the same tastes in jokes. George Elliott, in one of her brilliant flashes, says: "A difference in tastes in jokes is a great strain on the affections."

"It is to laugh" should be the slogan over every school; over every factory and shop; over every parish house and hospital.

The therapeutic effect of a hearty laugh discounts a dozen doses of medicine. A cheerful physician will disperse more disease in his morning rounds than by all the medicine he can give. We feel better as soon as he comes into the room with a smiling face and a word of encouragement. The only difficulty is, his patients recover too quickly.

Life gives us all some hard knocks and unless we have our minds padded with happiness we may be laid low.

## DAILY BIBLE READINGS FOR 1925

(Compiled by Canon Hayes)

## January 1-10—Subject: Light

- January 1, Thursday—The Circumcision and New Year's Day. "Let there be light." Genesis 1:1-5.
- January 2, Friday—"Thy light is come." Isaiah 60:1-5, 18-22.
- January 3, Saturday—"The day is at hand." Romans 13:10-14.
- January 4, Second Sunday after Christmas. "Awake, thou that sleepest." Ephesians 5:1-2, 8-20.
- January 5, Monday—"In Thy light shall we see light." Psalm 36:5-10.
- January 6, Tuesday—The Epiphany. "The Light of the world." St. John 8:12 and Colossians 1:1-18.
- January 7, Wednesday—"The Lord is my light." Psalm 27:1-14.
- January 8, Thursday—"Walk in the light." I. St. John 1:1-17.
- January 9, Friday—"He that doeth truth cometh to the light." St. John 3:14-21.
- January 10, Saturday—"The Lamb is the light thereof." Revelation 21:22-27 and 22:1-5.

Spiritual healing needs first of all spiritual illumination. We must have a clear knowledge and a deepening consciousness of Him Who is the source of all our healing. Christ comes to us as the Great Healer because He reveals a loving Father who works through Him to heal the souls and bodies of men.

If we do not know the healing power of God, we walk in the darkness. Christ comes to dispel that darkness. But He can only dispel it as we willingly accept the revelation that He brings. And so we pray:

"Open the windows of our spirits, O God, and fill us with light; open the doors in our hearts that we may welcome Thee as the Guest and Master of our lives." (In His Presence, page 21.)

"O Light whose beams illumine all,  
From twilight dawn to perfect day,  
Shine Thou before the shadows fall  
That lead our wandering feet astray.  
At morn and eve Thy radiance pour,  
That youth may love and age adore."

## The Manifestation of Christ

- January 11, First Sunday after the Epiphany—To His Mother. St. Luke 2:45-52.
- January 12, Monday—To the Baptist. St. John 1:19-34.
- January 13, Tuesday—To Nathaniel. St. John 1:43-51.
- January 14, Wednesday—To the chosen three. St. Matthew 17:1-9.
- January 15, Thursday—To the man born blind. St. John 9:24-38.
- January 16, Friday—To the world of His day. Hebrews 1:1-12.
- January 17, Saturday—To all men everywhere. Galatians 4:1-7.

The manifestation of Christ to the individual is a personal manifestation.

The first thing to notice is that it is an inward and not an outward manifestation, except as outward things betoken its presence. It shines into our inmost being. It illuminates all the dark, secret corners which are so often hidden even from our closest friends, sometimes even from ourselves. It is the Roentgen ray of the Spirit, and like that marvelous invention, it helps us to find the causes which block the way to the completeness of Christ's healing power.

The second thing to notice is that it is an illumination to be welcomed and not dreaded. It may shame us to have some things revealed that we had tried to forget. But that shame is beneficial if it makes us willing to accept the revelation for the sake of the cure that we have prayed for, and which only this method can accomplish.

## The Ways of His Manifestation

- January 18, Second Sunday after Epiphany—The Second Birth. St. John 3:1-17.
- January 19, Monday—A daughter restored. St. Luke 8:47-56.
- January 20, Tuesday—A brother raised from the dead. St. John 11:32-44.
- January 21, Wednesday—A visit to Martha and Mary. St. Luke 10:38-44.
- January 22, Thursday—Feeding the Multitude. St. Luke 9:10-17.
- January 23, Friday—The supper at Emmaus. St. Luke 24:28-35.
- January 24, Saturday—His risen appearances. St. John 20:19-31.

The ways of His manifestation are many. They differ with varying circumstances. God does not treat us all exactly alike on all occasions. He gives to each what each requires for the development of his spiritual capacities. One may need to discover that he is growing too self-centered. Another needs the comfort that will lift him above a great sorrow and show him that the heavenly life into which his loved one has entered is surrounding him at every moment. A third must learn that meditation and service should always go hand in hand, the one supplying the necessary spiritual motive and stimulus for the other. And surely there are none of us who can do our best work without feeding upon the Bread of Life. Christ comes to us as the revelation of an invisible Father who loves because we are His children, made in His image. Out of weakness we are made strong, as we accept from Him the support which He so generously has provided.

## The Vision Splendid

- January 25, Sunday—(The Conversion of St. Paul). The Good Fight. Acts 26:13-20.
- January 26, Monday—The ladder of faith. Genesis 28:10-22.
- January 27, Tuesday—Coals from the altar. Isaiah 6:1-8.
- January 28, Wednesday—Respect of persons. Acts 10:9-16, 34-38.
- January 29, Thursday—The Pattern on the Mount. Exodus 34:34-38 and St. Mark 9:1-10.
- January 30, Friday—The Christ Who strengtheneth. II. Corinthians 12:1-9.
- January 31, Saturday—The Outpouring of the Spirit. Joel 2:21, 28, 29, 32 and Acts 2:1-20.

St. Paul, whose wonderful conversion is commemorated on the first day of this week, tells us that once he was caught up to the third heaven and heard "unspeakable words which it is not lawful to utter." Other saints, all along through Christian history, have had similar revelations. The rank and file among us may have to confess that they never have visions. Practical common sense is apt to discredit visions. And yet there are few among us who can avoid making mental pictures of the kinds of things we would like to have and do. These are our visions, although they are far from being ecstatic. For spiritual healing they are indispensable. How can we expect to get well or keep well unless the image of perfect health is continually before our mental vision?

## Education Week

In accordance with the request of the Federal Bureau of Education for the observance of Education Week, special programs of patriotic songs and speeches were staged at the Seamen's Church Institute two nights of the week.

There was a special service the following Sunday to close the observance. Education, morality and religion were epitomized by the special preacher, Rev. C. C. Dutton, D. D., in a never-to-be-forgotten set of epigrams. Education—"Know thyself," morality—"Control thyself," religion—"Deny thyself," as taught by Socrates, Marcus Aurelius and our Lord, as the basis of good character and citizenship.

## Enthusiastic Church School Institute

An exceptionally large and enthusiastic number of Church School workers of the Convocation of Oakland Church School Institute attended the meeting of December 9, 1924, at St. Peter's Church, Oakland.

The subject of "Weekday Church Schools" was presented by the Rev. B. D. Weigle and an interesting discussion followed. Under the active leadership of Mr. George Burton, the president of the Institute, the Institute is growing rapidly.

Dean Gee greeted the members most cordially and showed them around the new Parish House which has been recently completed. It is most attractive and convenient and is a model of beauty and utility.

It was a girl child, of course, who mistook the words of "Gloria" for "World without men—ah, me!"—New York Morning Telegraph.

## Notes from the Church Book Shop, 1217 Sacramento Street, San Francisco

Combination Prayer and New Hymnal Prayer Books.  
The Old Hutchin's Hymnal, two sizes, still available, \$1.50 and 1.35  
Also Wards Edition, 5¼x6½, blue cloth..... .50  
Parish Choir edition of New Hymnal now published with more old tunes than in the New Hymnal..... .140  
Special price by the 100 (carriage added)..... .1.17

## Confirmation Preparation

The Episcopal Church (Bishop Parsons).....\$ .15  
What Everyone Should Know (Shinn)..... .15  
Confirmation Instruction (Young)..... .20  
Ways and Teachings of the Church (Houghwout)..... .20  
Manual of Instruction on Prayer Book (Shinn)..... .25  
The Prayer Book Reason Why (Boss)—paper, 40c; cloth..... .60  
Direct Answers to Plain Questions—paper, 50c; cloth..... .75  
The Episcopal Church (Atwater)—Paper, 75c; cloth..... .1.25  
The Episcopal Church (Latta Griswold)—Paper, 25c; cloth... 1.00  
The Episcopal Church (Hodges) Doctrine, etc..... .25  
The Episcopal Church (Hodges)—Faith and Order—Cloth.... 1.00

## Communicants' Manuals

First Communion (Maclear).....\$ .25  
Manual of Holy Eucharist..... .40  
Simple Preparation (Fidells)..... .35  
God's Board..... .45  
What Every Churchman Ought to Know..... .25  
Talking with God..... .30



## San Francisco Hospital a Token of Civic Righteousness

(By Rev. William M. Bours)

According to the Century Dictionary, a citizen is one bound to the state by the reciprocal obligation of allegiance on the one hand and protection on the other. A good churchman, therefore, is disposed by nature to be a good citizen. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" is an admonition that makes politics Christly. St. Peter indicated that civic duty is also a religious duty, when he wrote in his First Epistle General: "Fear God. Honor the king." As part of a Christian's duty, children are taught in the Church Catechism: "To honor and obey the civil authority." The Book of Common Prayer provides for the devotional expression of consecrated citizenship.

While, for example, in respect to voting residence is sectional, civic interest should be city-wide. Citizenship is co-extensive in responsibility and in privilege with the entire municipality.

Institutions are the materialization of enterprise. Public institutions are the sociological organs by means of which the body-politic functionates. As defined in legal language, an institution "implies foundation by law, by enactment or prescription."

Emerson, in his essay on Politics, says: "In dealing with the State, we ought to remember that its institutions are not aboriginal, though they existed before we were born; that they are not superior to the citizen; that every one of them was once the act of a single man; every law and usage was a man's expedient to meet a particular case; that they all are imitable, all alterable; we may make as good; we may make better."

Second to none in response to the political obligation to share in the maintenance of all public institutions should be a churchman.

No civic undertakings more truly indicate the character of a community's humanitarian interests than its public hospitals and homes. There is no better evidence of the state of that social and political co-operation on the part of citizens generally, which makes for the solidarity of a community, than the support given the conservators of the public health.

The Public Health Service, of which Dr. William C. Hassler is the city health officer, is one phase of San Francisco's well-known neighborliness. An instance of the warmth of that civic hospitality may be had in the fact that, during the great conclave of 1922, an injured visiting Shriner received, as the city's guest, much appreciated surgical attention at the San Francisco Hospital.

The care bestowed by the hospital upon disabled firemen, policemen and other municipal agents as well as, in certain equity cases, upon citizens generally, challenges that given in any private institution. The effective emergency service afforded by the hospital during the epidemic of influenza in 1918 practically saved the life of the city.

Among the many public institutions that signalize the up-to-date growth of San Francisco, including the prospective new Relief Home, under the able superintendency of Mr. C. M. Wollenberg, and the Juvenile Detention Home, managed by a specialist, Mr. J. C. Astredo, is the San Francisco Hospital.

Adequately to describe the technical features of the hospital as an adjunct to the practice of medicine and surgery, would defy the facility of any mere layman's pen. Some idea of the size of the institution may be had from a knowledge of the fact that the buildings, gardens and courts cover four city blocks and that about 1000 patients can be accommodated.

It is not too much to say that an acquaintance, through intelligent inspection, with that institution alone, would tend to place among the religious obligations of the people the meeting by taxation of the Board of Health's estimates for the due maintenance

of the various departments of the city's Public Health Service. Supporting that service should be the same magnanimity that makes the Community Chest rich in resources for good works.

Colonel Euclid B. Frick, M. D., for thirty years a medical officer of the United States Army, and retired as a colonel in 1919, has been the superintendent of the San Francisco Hospital since March 1, 1921. Dr. Alfred J. Norman, retired warrant officer of the United States Army, is the assistant superintendent.

The members of the staff are representatives of the Medical Faculties of the University of California and of Stanford University. The corps of internes includes graduates of those universities and of other leading American schools of medicine. Miss D. Dean Urch, B. S., R. N., is the superintendent of nurses and the director of the School of Nursing.

Under the supervision of the medical chiefs, work in the various wards is a collaboration of the internes and nurses.

The Municipal Social Service Department, located at the hospital, includes in its purview, the investigation of all applications for admission to that institution as well as to the Relief Home.

Those institutions exist for the benefit of San Francisco's residents, disabled by reason of age or infirmity and unable from the lack of adequate resources to obtain relief elsewhere.

An enumeration of the leading items in the great service the hospital is rendering the City and County of San Francisco will best prove its claims on the sympathetic interest of every citizen, as furnishing a type of the normal conservation of human physical and mental health.

Besides the Mission Emergency Hospital service, the general hospital system includes the usual medical and surgical services, the maternity and the pediatric departments, the chest clinic, the tuberculosis hospital, the isolation hospital for the treatment of communicable diseases, the psychopathic ward and the dental service. Facilities for hydropathic and electropathic treatments have also been designed.

Contributing toward the completeness of the equipment are the dispensary, the surgery, the pathological and the radiographic laboratories, and the dietetic and the orthopaedic appliance departments.

A notable feature of the work is the Special Class of the Public School System affording instruction for patients of all ages and grades from the kindergarten to the high school.

The hospital's daily life is a continuous disclosure of the vital relation of normal living to general health.

Made up of various personal factors, institutions have an inner life, character and influence for weal or for woe to the community they are established to serve.

In verification of that fact may be noted the following case. Upon his entrance to the hospital, the patient here referred to was afflicted with a serious malady, requiring surgical treatment. Though well educated, he was indifferent to matters of religion, but after a long stay at the hospital was so deeply impressed with the attention he received—the work of the chief surgeons, the tireless care bestowed by the internes and nurses, the cleanliness and order in his surroundings, the sufficiency of the food, his steady convalescence under the various conditions favorable to his recovery—that he changed his whole outlook on life. The state of the hospital service was a leading factor in the eventual conservation of his spiritual interests. As one of many similar cases, this patient's rehabilitation extended to every phase of his nature: body, mind and soul.

Among the many, who, in various capacities, carry out the extensive program of the San Francisco Hospital's activities, are outstanding examples of fitness by affability to meet the general public. Character qualifications are as indispensable as general education and technical training to fit one to meet with constructive social results all sorts and conditions of persons. That too is the very kind of fitness which contributes toward pastoral efficiency and successful missionary endeavor.

Many problems touching physical, mental and moral health, that arouse the well-merited concern of churchmen, would find a leading toward solution in a thorough-going knowledge of the work of that institution, of which every citizen should be justly proud—the San Francisco Hospital.

## Favorite Recreations of Youth

High school boys and girls name theatre-going as their principal form of recreation, according to the results of a study of the leisure time interests of 1076 students made by Prof. T. Earl Sullenger of the University of Omaha and published by the Playground and Recreation Association of America in the November "Playground Magazine." Hiking proves the next popular form of recreation and reading follows. Forty-four per cent of the boys and girls are playing baseball and 34 per cent tennis.

Dancing was named as their favorite recreation by 224 boys and 109 girls, 31 per cent in all. All the recreation is not non-productive, as 21 per cent named gardening and 81 boys find recreation in automobile repairing. Twelve per cent of the boys spend most of their leisure time with the radio. Only 4 per cent play pool as a means of recreation.



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### Important Conference on Week-day Church Schools

The State Committee on the Week-day Church Schools is holding important conferences for the purpose of promoting the passage of required State legislation by the present Legislature. A meeting of the committee was held at the Baptist Headquarters, San Francisco, on Sunday, January 11, at which members from different parts of the State were present. The Rev. B. D. Weigle, vice-chairman of the State Committee, presided. Full reports were given concerning the final form of the proposed bill to be presented to the Legislature. A full program of publicity, interviewing of legislators, etc., was adopted. Mr. Weigle was made chairman of the northern section of the State. Special information will at once be sent out to all clergy, Church School superintendents and others.

The following is the final form of the proposed bill:

"An act to amend an act entitled 'An act to enforce the educational rights of children and providing penalties for the violation of this act,' approved March 24, 1903, by adding a new section thereto, to be numbered 1a, providing for the excusing of children from school for religious instruction.

"The people of the State of California do enact as follows:

"Section 1. A new section is hereby added to an act entitled 'An act to enforce the educational rights of children and providing penalties for the violation of this act,' approved March 24, 1903, to be numbered 1-a, and to read as follows:

"1-a. The board of education of any city or city and county, or the board of trustees of any school district shall, upon the written request of parents or guardian, excuse his or her child for 60 to 180 minutes in any week to permit such child to attend a week-day school giving instruction in religion. Said child may be excused at any hour of the day designated by the said school authorities, provided that such child so excused shall be held accountable for all work prescribed for his class in the public school."

While there seems to be considerable opposition to the passage of the bill from some quarters, it is hoped that it will be reduced through an efficient campaign of publicity and the prospects of the final passage are excellent.

### What Is Wrong with Our Missionary Policy?

In the following editorial in the last issue of "The Michigan Churchman" Bishop Page gives what he considers, after long and deep reflection, the secret of Church growth. Nothing more emphatic has ever been said concerning the place of religious education in the Church:

"What is wrong with our missionary policy? This is a question that is being asked throughout the Church and in the Diocese of Michigan. In 1916 we had in the Diocese of Michigan 65 Parishes and 57 Missions, a total of 122. Today after seven years of exceptionally energetic missionary effort, we have 70 Parishes and 52 Missions, a total of 122. Moreover, many of our Missions show few signs of growth; and others show signs of decay. Obviously something is wrong with our methods. The mighty efforts put forth in the past seven years should have produced greater results than this, especially in view of the fact that the population of the Diocese has increased several hundred thousand.

"This problem is not a new one. I have been considering it as Missionary Bishop for the past nine years. A careful analysis of the situation has disclosed this fact: that in most Missions as well as in our Parishes relatively little attention has been given to the Church School and to work among young people. Attractive church buildings have been erected; good Woman's Guilds have been organized; Vestries have given reasonable attention to the property; wherever possible, good choirs have been organized; but if anything has had to suffer it has been the work for the children. Undoubtedly this is partly the fault of the clergy. Doubtless, many of them do not look on work for children and young people as probably their basic task. But the fault is by no means theirs alone. Most of the difficulty lies in the fact that they do not get from the laity that support in Church School work which is commonly given by the laity of other denominations. It is exceptional to find a Methodist or a Baptist Mission in which there are not lay people who will conduct the Church School. This means that the clergyman can minister to several Missions and that in all of them the children will be well cared for. With us the children are usually cared for only in the community where the clergyman lives. Moreover, when our clergyman moves away from that community, which usually happens after a short time, our Church School is closed.

"With other denominations the schools still continue their work. The results are apparent. The children of a given community will naturally attend schools that offer a continuous life and education. Therefore we not only fail to reach the unchurched children of the community and their parents, but we ultimately lose our own children. A family in which there are no children presently dies out. A Church that has no children is bound to die, although the process may be slow, painful and expensive. The remedy is simple.

JET ANDREWS

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If the Church is to live and grow and do its work, it must have children and young life. If this is to be made possible, the clergyman must do his part; but even more depends upon the laymen. Their help in the work is essential if the influence of the Church is to increase."

### WOMAN'S AUXILIARY

(Continued from page 10)

especially impressed with the work of Deaconess Lucile Bixford, a graduate of St. Margaret's House, whose work among the children was especially spiritual. Deaconess Gallison is trying to collect money for her Alma Mater, which since the war is in dire need of funds. She asks the help of Protestant America.

Following, Mrs. White announced \$1000 was California's apportionment for the Woman's Auxiliary Special Tuttle Memorial Fund, which should not be confused with the National Bishop Tuttle Memorial Fund. Of this \$1000 only \$400 has been raised and it is decided to call for pledges for this fund from the floor at the annual meeting and each branch will say what it can do towards it.

The annual meeting is scheduled for February 5, Celebration of Holy Communion and annual service Friday morning, February 6; luncheon; election of officers, Friday afternoon.

The Rev. Mark Rifenbark gave the closing prayers.